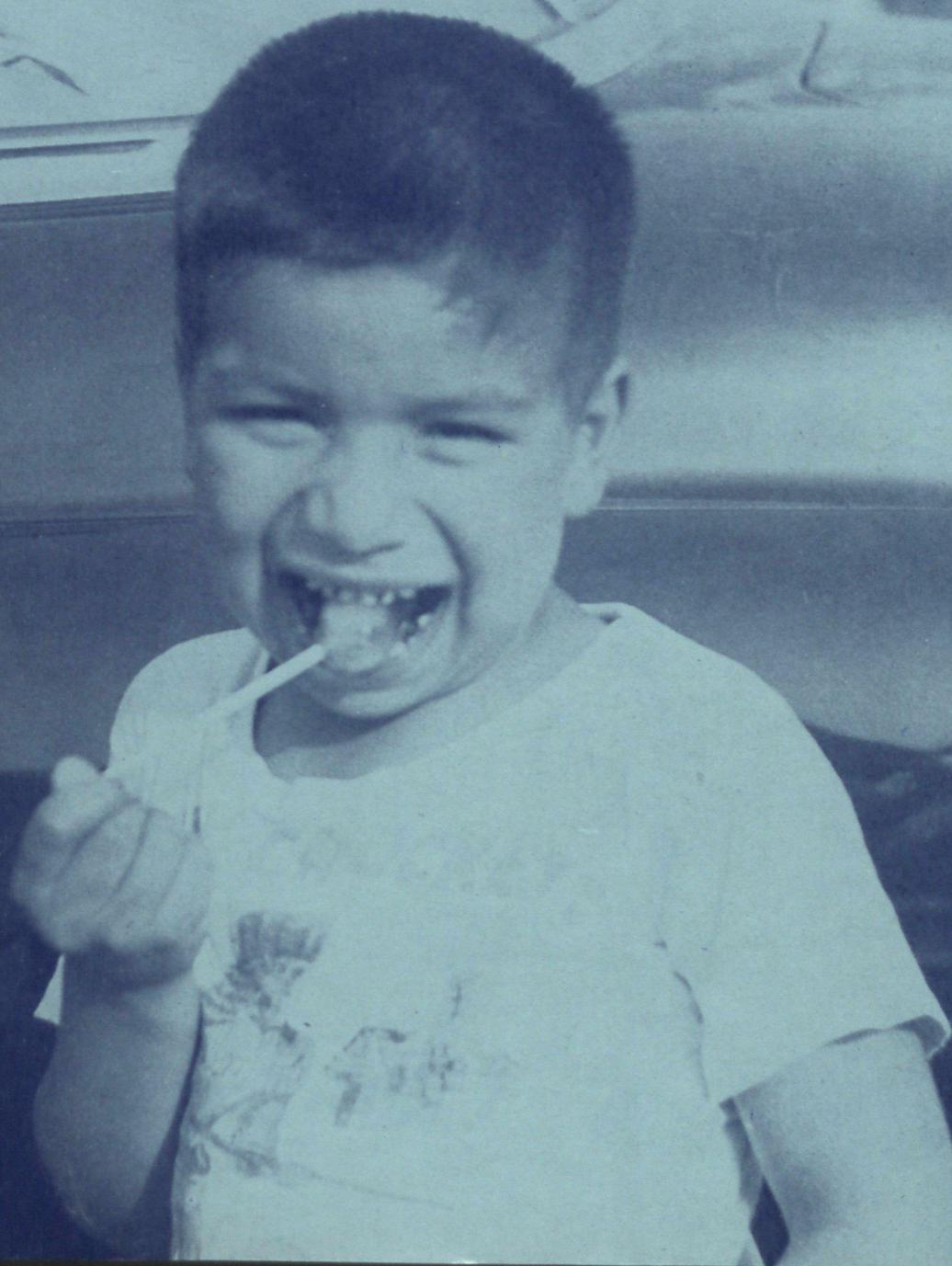


# THE MISSIONARY CATECHIST

Volume 33

OCTOBER 1958

Number 9



# A Picture Story

by SISTER ALICE MARIE

FIVE busy years had passed since I had taught religion to a first grade group. I was delighted to see one listed on my schedule for the coming year.

Since I hold that the test of a teacher is her ability to come down or up to the mental level of the primary children, I prepared my first lesson very carefully. It had to do with creation. I made sketches of a number of objects on the blackboard.

One by one the little ones came to the board, pointed to an object, and identified it by saying:

"God made the



"God made the



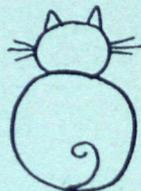
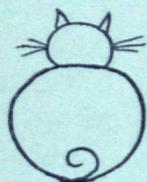
"God made the



The lesson was going along nicely and the children were happy to come to the board. No one, however, identified one object which I considered my prize sketch. I waited a little anxiously. Then Judy came forward. She lifted the pointer. And, O joy, she pointed right at the object. I smiled encouragingly. Judy smiled enigmatically. Then she announced:

"I know that God made it. But I don't know what it is."

So now I spend my spare moments sketching



# THE MISSIONARY CATECHIST

Victory Noll  
Huntington, Indiana

October 1958

## Contents

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### COVER

After the first grade has had religion class, Anthony waits for Father Flahive to give him a ride home. West Riverside, California.

### CREDITS

Cover by Sister Charlene, Ontario, California; p. 7, J. Hughes Studio, San Angelo, Texas; pp. 10 and 11, Russell H. Carroll, Torance, California; p. 18, W. Wesley Kloepfer, Azusa, California; p. 19, Fritz Herr, Corpus Christi, Texas.

Who's Our New Teacher? Sister Joseph Marie	4
Around Victory Noll	6
Home Work Sister Mary Monica	8
God First Sister Charlene	9
Garage Sisters Sister John Joseph	10
In the Home Field	12
True Devotion to Mary	14
Associate Catechists of Mary	16
CCD in Action	18
Book Reviews	20
Editor's By-Line	22
In Memoriam	22
Mom Practices on Her Boys Martha Smith	23

# Who's Our New Teacher?

by SISTER JOSEPH MARIE

THINGS were taking on a new kind of hum at Mr. Taylor's Seacrest Motel at West Harwich on Cape Cod. Summer guests had gone and furniture was being carefully stored away once more, but that did not mean that the motel would be idle until next season. No, Mr. Taylor makes his two motels available for the Parish School of Religion. (The Missionary Catechist, April 1958)

At the Seacrest the newly promoted sixth graders were reporting for religion class: doctrine on Tuesday and Church History on Thursday. They had already met their new sister on Tuesday, but to their importunate queries as to who would teach them on Thursday, Sister had merely given the mysterious reply, "Come and see."

They came and they found out.

"Just think," they said to one another, "Mr. Collinge is going to teach us this year!"

Mr. Russell Collinge had just joined our teaching staff at Holy Trinity parish. Everyone at Holy Trinity and thereabouts is acquainted with Mr. Collinge.



St. Peter shakes a finger at Simon Magus and replies with a vigorous "NO!"

Is the microphone out of order? Call Mr. Collinge.

Do we need new signs? Call Mr. Collinge.

Do you need a choir director? Call Mr. Collinge. (His father, Channon Collinge, was director of music at CBS for many years.)

Who will do the recording for us? Call Mr. Collinge.

Who is publicity chairman of the CCD Executive Board? Mr. Collinge.

Who is the chairman of the teachers' division of the Confraternity of Christian Doctrine? MRS. Collinge. That may account for the final success in convincing Mr. Collinge to join our teaching staff.

Before the school year of religious instruction began, Mr. Collinge gave a course in drawing techniques and printing for the CCD teachers.

Have you figured out the blackboard drawings in the accompanying photographs? If you had been at class that day, you would have heard the story like this:

When Peter and John were in Samaria to administer the sacrament of confirmation, they converted a man named Simon Magus. Simon was a professional magician. He practiced magic for a living. Of course his magic depended on trickery, making people think something had happened that hadn't.

You've all seen conjurers make a coin disappear or take a rabbit out of a hat. Well, that's trickery. And that's what Simon depended on. The bigger and better the trick, the bigger his profit.

Simon saw that when the apostles confirmed someone, a wonderful change came over that person. We know it was because the Holy Ghost



**Bruce Monterio re-tells the story.**

had come to them, but Simon thought that the ability to make such a change in people would be a great help to him in his business as a magician. He went to the apostles and said, "Look, I've done pretty well as a magician and I can afford to pay a very good cash price if you'll show me how you make people change. I'd really like to have that power and, as I said, I'm willing to pay for that secret."

I suppose Simon stood there after this speech, thinking that this new trick would make him a bigger magician than ever. He was probably smiling a little and maybe clinking some gold coins together.

But what did the apostles say? Sure they said "NO!" It was St. Peter who said it and I'll bet he rocked Simon right back on his heels.

Why did the apostles say no? They were tired and had a lot of traveling to do and they were broke besides. They could certainly have used the money which Simon offered. So why did they say no? Because their power was a GIFT FROM GOD and a HOLY THING. It is something spiritual. To buy or sell anything spiritual is a sin called *simony*.

If you had been in class that day, you would have heard Bruce Monterio

tell his version of the lesson and you would have known that Mr. Collinge's way of presenting it had made its impression.

At the beginning of the year we suggested an achievement chart to challenge the children. In the one Mr. Collinge made, each pupil has his own rocket to remind him of his final "summit meeting" in heaven. There is no doubt of the aim of these sixth graders. As each pupil progresses, his rocket moves up the string to the next mark. Sputnik was never watched more avidly than these rockets.

Mr. Collinge attended the Art Students' League of New York and was tutored by John R. Neill, illustrator of the Oz Books. He also worked under Madame Ouspenskaya, directress of a theatrical group in Hartford. He was scene designer as well as actor.

Have you read *The Monk Who Worried* and *The Smallest Altar Boy* written and illustrated by Mr. Collinge? *Once There Was a Bishop* and other pamphlets for the African Missions are also by Mr. Collinge.

We are happy to have him and twenty other wonderful teachers who assist us in our catechetical program throughout the year.



**Now who's ahead?**

# Around Victory Noll



Sister Carmel  
Therese



Sister Clement



Sr. Georgianna



Sister DeMontfort



Sister Karen



Sister Corinne



Sr. Chrysostom



Sister Margaret  
Louise



Sr. Michael Marie



Sr. Jane Therese



Sr. Joseph Adele



Sister Pius

On the Feast of Our Lady of the Snow twelve sisters pronounced their first vows in our chapel at Victory Noll. The Most Rev. Leo A. Pursley, D.D., Bishop of Fort Wayne, officiated at the ceremony. A large number of priests, relatives, and friends of the sisters were also present. Our **NEWLY PROFESSED SISTERS** are:

Sister M. Jane Therese Thill, Fayette, Mich.  
Sister M. Chrysostom Deliman, Perth Amboy, N. J.  
Sister M. Karen Knecht, Louisville  
Sister M. Carmel Therese Carroll, St. Clairesville, O.  
Sister M. Corinne Cook Rochester, N. Y.  
Sister Michael Marie Laux, Mullica Hill, N. J.  
Sister M. Georgianna Baca, Albuquerque  
Sister M. Joseph Adele Halbach, Primghar, Iowa  
Sister M. Clement Marzen, Stacyville, Iowa  
Sister M. Pius Schmit, Coggon, Iowa  
Sister M. DeMontfort Garcia, LaJunta, Colo.  
Sister M. Margaret Louise Nickerson, Chatham, Mass.

On the same day fourteen postulants were given the habit and received into the novitiate. Our **NEW NOVICES** are:

Sister M. Xavier, Monroe, Mich. (Marjorie Sheets)  
Sister M. Dorothea, San Leandro, Calif. (Mary T. Davoren)  
Sister Rosemarie, St. Cloud, Minn. (Amelia Kalkman)  
Sister M. Odilia, Mason City, Ill. (Jean Schladen)  
Sister M. Siena, Sturgis, Mich. (Mary K. Gibson)  
Sister M. Rose Zita, Carroll, Iowa (Rose Zita Rosonke)  
Sister M. Patrick Ann, Detroit (Patricia Donovan)  
Sister M. Eileen Therese, Shawano, Wis. (Ellen Kemmeter)  
Sister M. Carol Therese, Greenwich, R. I. (Carol Dombrowski)  
Sister M. Joan Ann, San Antonio, Texas (Joan Butts)  
Sister M. Laurene, Los Gatos, Calif. (Agnes Rapp)  
Sister M. Rita Louise, Warren, Pa. (Rita Musante)  
Sister Janet Marie, Carroll, Iowa (Janet Haubrich)  
Sister M. Theresaleen, Kalamazoo, Mich. (Theresaleen Heflin)



The Most Rev. John L. Morkovsky, D.D., Bishop of the Diocese of Amarillo, receives the final vows of Sister Alodia in Sacred Heart Church, San Angelo, Texas. With the bishop is the Rev. Alford Huedepohl, O.F.M. Sister Alodia's sister, Sister Helena, made her perpetual vows in the same ceremony.

*Not only Around Victory Noll, but in our convents in Redlands, California, and San Angelo, Texas; in Denver, Salt Lake, and Detroit fourteen sisters made their final profession. They are:*

Sister Ann Joseph Stadler, Topeka, Kans.  
 Sister Mary Consuelo Anguiano, Saticoy, Calif.  
 Sister Alodia Carney, Moline, Ill.  
 Sister Irene DeMuelenaere, Victor, Iowa  
 Sister Kathleen Marie Travers, Chicago  
 Sister Rose Anita Salas, Santa Rosa, N. M.  
 Sister Gertrude Marie Sullivan, Ontario, Wis.

Sister Yvonne Nirschel, Eggertsville, N. Y.  
 Sister Loretta Ann Zapf, Rochester, N. Y.  
 Sister Ruth Banet, Fort Wayne  
 Sister Claudia Noll, San Antonio, Texas  
 Sister Dolorita Tringl, St. Louis  
 Sister Helena Carney, Moline, Ill.  
 Sister Mary Celine Michels, Chicago

# Home Work

by SISTER MARY MONICA

WHEN we arrive at our teaching center, we sisters are met by eager volunteers who carry our equipment for class to our rooms. Not a moment is lost. All charts, pictures, brief cases are delivered. After Sister has put the last picture in its proper place, there is often time before class to give some individual attention to hearing the children's prayers. Each one's own prayer card is given out and a line formed. We then check the assigned homework, interrupted now and then by queries of "Sister, may I be next?" Each perfect recitation merits a credit mark on the prayer card.

The prayer cards are made of very substantial cardboard so that the record may be kept for the entire school year of religion. Nevertheless, because the suspense of waiting in line is oftentimes too much for some of the children, many of the cards have to be replaced before the year is over.

An example is little Susie. No longer do I permit Susie to wait in line to recite. After the first few weeks of having on my hands a sobbing little girl — because she did not have a chance to recite her lesson — I now check little Susie first.

There are many other such cases of those who wait nervously in line. Since everyone cannot be first, the replacement of old bent cards will have to continue. Because we now have many willing Confraternity of Christian Doctrine Helpers to assist in checking prayers, the line is not usually too long in diminishing; but there



"PLEASE hear me next, Sister!"

is time enough for damage to be done. Whether the card is crushed or torn or chewed, the credit marks on it are the pride and joy of each child.

One Saturday morning the usual procedure had taken place and we were busy hearing lessons. I had just asked one of the boys to recite the Apostles' Creed when Father came into the room carrying a bench to accommodate the increasing weekly enrollment.

We all greeted Father with "Good morning, Father," and after a little chat about the purpose of the bench, Father left us to our recitation. At least I thought we had all greeted Father. On turning around I heard faintly the final words of the Creed: ". . . and life everlasting. Amen." Not even a slight pause to bid Father a good morning had interrupted the boy's prayer — so anxious was he to earn his "credit." He was a very disappointed boy when I asked him to begin again. I could not mark him on something I had not heard.

Some of the children are surprised when they are told they must study the same prayer again for the next week. They are certain they know it, but Sister has heard them say: "Give us this day our daily *breath*"; or "Hail, Mary, full of grace (*or grapes*),

the Lord is with *me*"; "who was *conceited* by the Holy Ghost." Again, it is not unusual to hear "now at the hour of our death" or "on earth 'tis in heaven" as the child rushes through the prayer, trying to keep up with the modern world around us.

Another reason for no credit mark on the prayer card is the willing student too eager to help a hesitating child. Besides being a good listener to the one reciting, Sister or the CCD

Helper has to be alert to all around. If there has been some evident coaching on the sidelines, no mark is made, and both the coach and player are greatly disappointed.

Yes homework in religion is most important. Whether it is learning prayers, reciting lessons, or turning in a written paper, the homework must be done or a child will think his religion class is the least important of his studies, rather than the most important.

## God First

by SISTER CHARLENE

"WHO knows the first commandment of God? John."

"I am the Lord Thy God; thou shalt not have strange gods before Me."

"Very good," I said "Can you tell me in a few words what this means?"

"Sister, I think it means we should always put God first."

"That's a good way to put it. Why should He always be first?"

There was no immediate response, but some deep thinking.

I dropped a hint. "Who is He?"

"Oh, yes," Mary waved her hand. "He's the Supreme Being who made all things."

"Supreme Being," I repeated. "Yes, all belongs to God. He should be first in our love and in our life."

As the words fell from my lips, I noticed the empty seat in the first row. Jimmy won't be there for a few weeks. I will miss him. He is a bright little boy who would make a good Catholic leader. But his mother sent a note last week. She did hate to see him miss his religious instruction, but he was on the student council and well — they had meetings at the same time so there really was no choice. She wished we had class on another day!

Anyhow, Billy was there. That was a consolation. It had been a struggle. His mother wondered if it were best for him to be released from school once a week for religious instruction. He was so far behind in arithmetic. He had such a time with that subject. Naturally her ambitions were that he do well. One had to prepare for the business world.

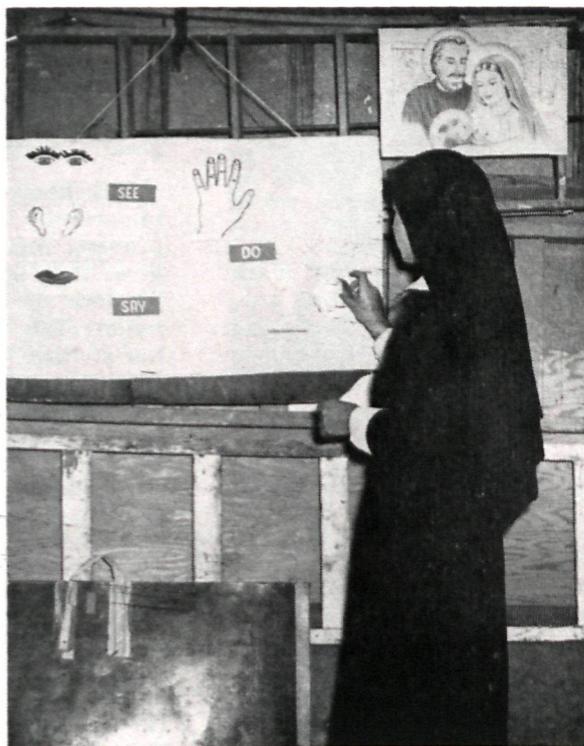
Now the boy was giving religion class a try. I murmured a prayer to the Holy Spirit: "Help him in his studies so that his mother doesn't take him out of class."

The girl scout meeting also presented a problem. Of course I was not against such a fine organization, but I could not change the day of instruction. That had already been arranged with the various schools. But God lost that time.

"Why, Sister, my child has come every year for seven years. I think she knows enough."

I inquired whether she was quitting school at that age also. A strong negative from the mother, but the comparison did not have the desired effect.

"Yes, boys and girls," I continued, "always put God before all else."



Sister John Joseph gets ready for her class in Stogsdell's garage.

## GARAGE SISTERS

by SISTER JOHN JOSEPH

**M**OST people, when they ride through a new housing project or through a suburb, are interested in the houses. Here in San Pedro we sisters are more interested in what adjoins the houses — the garage. Why? Because most of our classes are held in garages.

In the archdiocese of Los Angeles the released time program is in operation. According to this system public school children are released from school once each week to receive religious instruction off the school premises.

Because the fifty-minute period is so short and precious, we try to find

a teaching center close to school so that not much time is spent walking the children to and from class. Catholic families living near public schools are only too happy to let us use their garages for both released time and after school religion classes. A few benches which are easily stacked along the walls of the garage solve the seating problem.

The bigger and emptier the garage, the better. They are hard to find, however. Few homes in California have cellars or basements. That means that many possessions must be stored in the garage. It is a real test of ingenuity to utilize



**Mr. Stogsdell puts all the benches in place without so much as removing his pipe.**

the odds and ends stored in your classroom. A step ladder helps a child to visualize the rungs of knowing, loving, and serving God which helps us gain Heaven. An old bicycle wheel serves to illustrate that God is eternal. But it will happen often that a little hand will wave with urgent insistence.

"Yes, what is it?" Sister asks.

"What's that bird cage doing in here?" or some such query may follow.

One Catholic couple, Mr. and Mrs. Stogsdell, has given us the use of their garage for several years now. It is a spacious two-car garage, always neat and clean.

When I went there for my first class I was surprised and puzzled, for I couldn't find the benches. Other sisters had been teaching there for years and had assured me that the benches were there ready for use. I took a quick glance around the walls. I was

sure there had been a slip-up somewhere. Then I spied them: five benches jammed vertically against the wall into a space four feet wide. It was certainly a masterpiece of precision placement.

I managed to get the benches out, but at the end of the class I couldn't for the life of me get them back in place. To my rescue came Mr. Stogsdell who freed me from my problem without even removing the pipe from his mouth.

After a few months of class our enrollment grew and grew until it was evident that we needed two more benches to seat the children. At first we were faced with a predicament. Apparently there was no more room in the garage for more benches. But again came Mr. Stogsdell to the rescue. After much shuffling, switching, and changing, all seven were in place! I made a diagram as to how the benches fitted into the puzzle. Now after weeks of experience the diagram has been discarded and the benches quickly interlock into position after each class.



**Mr. and Mrs. Stogsdell not only let the sisters use their garage, but they take them home after class. Here they are with Sister John Joseph (left) and Sister Louise.**

Even though we try to teach the children in our classes our names at the beginning of the school year, many of them do not remember them. Consequently, when the convent doorbell rings and a child inquires, "Is my sister here?" and the Sister Portress asks, "Who is your sister?" she gets a variety of answers. Here are some of them:

"She is the pretty sister."

"She is the tall sister."

"She is the sister with glasses" — which isn't very descriptive if three or four sisters in that convent wear glasses.

"She is the sister what teaches next to the pickle factory."

"My sister doesn't wear glasses. She has a smile and has no 'cracks.'"

SISTER CELESTINE

\* \* \*

ACT OF CONTRITION: O my God, I am heartily sorry . . . but most of all because I was just punished . . .



The School Year of Religion has begun again for this boy and girl in Lake Wales, Fla., and for more than 100,000 taught by Victory Noll Sisters all over the U. S.

# In the Home Field

## EXPENSIVE CLEANER

In the middle of class I noticed Tudey (nickname for Salvador) cleaning his glasses with an odd looking piece of paper. Judging from the look on his face, he was proud of his cleaner. Upon closer observation I discovered it to be a dollar bill. He informed me that a dollar bill is an excellent cleaner.

Tudey's big smile faded when I reminded him that he had not yet paid his dollar for his catechism material for the year. Reluctantly he paid his just debt and then sighed: "I'll never clean my glasses with a dollar again."

SISTER DORIS

\* \* \*

The sisters were taking the parish census. They had just rung the doorbell when they heard a little voice pipe: "Bingo!"

"Must be Catholics," remarked one of the sisters.



The Missionary Catechist

## IN ONE DAY

Early in the morning Mrs. T. brought Alonzo, a year and a half, to Guadalupe Clinic for an injection of a very special medication. When she returned home she began the family washing. Alonzo grabbed the hot water hose and burned his feet—third degree. The mother quickly brought the boy back to us. A doctor was in attendance and took care of him.

Later in the day Alonzo's big brother was giving him a ride on his back and dropped him on the sidewalk. Again the mother brought him to the clinic. The little boy had a large lump on his head, but fortunately, x-rays showed that it was nothing serious.

Through it all the mother accepted her trials cheerfully. She confided to us that she tries to be cheerful and patient, no matter what happens.

SISTER MARIE JANE

\* \* \*

## CAREFUL WHAT YOU SAY!

We are taking the census in a new area. The homes are all equipped with the very latest gadgets. We thought we knew about most of them until one good Catholic family did us a great favor and showed us an intercommunication system that all the homes in this subdivision have.

By pressing an innocent looking button near their radio, they can hear everything that is being said on the front porch. There is nothing to show this on the outside. So now if we don't like the color of the drapes, we refrain from saying anything until we are a safe distance from the porch.

SISTER MARY KEVIN

## PLAIN CORN

Two of us were talking to five-year-old Cathy.

"Did you plant a garden this year, Cathy?"

"Yes," she answered, "we planted radishes, lettuce, and corn."

"What kind of corn, sweet corn?" I asked. And the sister with me added, "Pop corn?"

Cathy looked at us both with slight disgust. On her face was that Don't-you-know-anything look. "No," she said, "just plain corn. You know, like corn on the cob."

SISTER MARY ADELE

\* \* \*

## MAKE BELIEVE

A first grader was standing in line with his catechism book open. His little index finger was traveling with rapidity beneath the lines of printed words. His mouth was moving in silence and his eyes were following his finger down the page.

Surprised at his reading ability I asked, "Are you really reading that book?"

His face broke into a boyish grin as he replied, "No, Sister, I'm just imagining."

SISTER JOHN JOSEPH

\* \* \*

## LOOK ALIKES

Two of us were standing in a railroad station waiting for a sister when a man walked up to us and asked, "Are you two looking for somebody like yourselves?"

At first we were a bit startled at such a question. Then the man continued, "I saw somebody just like you in that phone booth over there."

Sure enough, when we went over to the phone booth, there was the sister we had come to meet.

SISTER ROSE ANTHONY

# *True Devotion to Mary*

WHENEVER possible, Our Lady of Victory Missionary Sisters establish sodalities for the boys and girls whom they instruct in their schools of religion. The students are encouraged to make their act of consecration a TOTAL CONSECRATION, according to the teaching of St. Louis de Montfort.

To be admitted to the sodality is a coveted privilege. That boys and girls appreciate it and are determined to live up to the terms of their consecration is evident from these essays sent to us by Sister Stephen, moderator last year of the Sodality of Our Lady, St. Teresa's parish, Union City, Pennsylvania.

Sister Stephen prefaced the contributions of the sodalists with the following remarks:

The sodalists were breathless as the vice-prefect read the names of the aspirants who had been approved by the Central Council and would be received into the sodality at the end of May. After serious deliberation the Council had chosen three seventh-graders, one boy and two girls.

As the names were read, broad smiles spread across the faces of Karen Klus, Marilyn Gocal, and Gary Smith. There was a buzz of excitement in the room and congratulations were exchanged.

Now would begin the final preparation for the all-important act of consecration to Mary. How much could we expect from thirteen-year-olds? As a last assignment we asked them to write a short essay on "What My Act of Consecration Means to Me." Here are the results, just as we received them.

by Marilyn Gocal

To me, my act of consecration is a means of bringing myself closer to Mary, the Mother of God. We offer ourselves to Mary as a slave. A slave is different from a servant. A servant demands wages and does his work to get money. But a slave is different.

A slave of Mary asks no wages. Everything he does is done simply for the love of Mary. And that is what I, as a future sodalist, plan to do.

There are three kinds of devotion. The third and best is the one I am working for. That is the true devotion of love to Mary. We offer Mary everything — our belongings, our joys, our sufferings, but most of all, ourselves. We do everything through, with, in, and for her. We don't call anything our own because we have given it to Mary.

If we do everything for Mary, she in turn will offer it to Jesus. Jesus, of course, would rather receive it from his sinless Mother than sinners like us.

After I am received I will be a sodalist for life. No one will ever be able to break the ties between Mary and a sodalist. All through my life I'll do everything for Mary as her slave. Mary will be waiting at the gates of Heaven with her arms outstretched at the hour of my death.

\* \* \* \*

by Gary Smith

My act of consecration means a lot to me because when I consecrate myself to Mary I become one of her special children.

When I become a sodalist I will have promises and duties to live up to. All my actions will be offered to



Karen, Marilyn, and Gary receive the sodality medal from the Rev. Anthony F. Robaczewski, pastor of St. Teresa's Church, Union City, Pa.

Jesus through Mary. If a person did not love Mary, he would not do any special things for her and he would not join the Sodality of Our Lady. But if a person does love her, he will do special things for her and join the sodality dedicated to honor Our Blessed Mother.

When a boy or girl becomes a sodalist he takes on a way of life, a life which is to be lived as a good citizen and a good Catholic, a Catholic Jesus and Mary would be proud of.

I give my whole life to Mary as her slave, to love and serve her in a special way.

\* \* \* \*

by Karen Klus

My act of consecration means that I will always do everything through, with, in, and for the Blessed Virgin Mary.

After I become a sodalist I will then be a special child of Mary. I will then have given Mary a present or gift of my body and soul. I promise Mary to love her in a special way, not just like any average Catholic can do and to do everything the way I think Mary would do it.

Everything that I do during the day I give to Mary such as: homework, jokes, good deeds, eating, watching TV, and of course all my prayers. When I get to Heaven I will not have treasures saved for myself. But I will not have to worry. The Blessed Virgin Mary will take care of me.

No word fits me as well as slave, not even servant because servants get paid for all the work that they do, but slaves do not get paid. This is not wanting everything for myself, but wanting it all for Mary.



# our **A**ssociates'

God bless the members  
of our mission bands—  
for their generous hearts  
and GIVING hands!

## Mission Band Activities

HOLY FAMILY, *Chicago.*

The secretary of the Band, *Mr. Joseph Walz*, promised us a picture of the members if some of those taken at the last meeting "turned out good." Unfortunately, we didn't get one, so the camera must have failed to do its work. We hope a second attempt will be made, and that it will be successful. (Incidentally, nothing pleases us more than to be able to print the pictures of mission band activities.)

Turn-outs at meetings are always very good, judging from the size of the dues check which accompany *Mr. Waiz's* letters.

ST. GERARD'S, *Chicago.*

This Band is composed of little mothers, most of whom can boast of families numbering from at least five to eight children. Sometimes God plucks a rosebud from the family garden of souls to bloom in Heaven. This He did recently in the case of baby Gerard, two-year old son of the Promoter, *Mrs. Frank E. Perkins*. This brave soul, in the midst of her heart-break and tears, turned at once to the purposeful task of helping the needy children cared for by our sisters in the missions. The letter telling of her baby's death also contained a donation from the members of her Band.

## TWO OMAHA BANDS REPORTING

In the late spring, *Mrs. Alfred F. Vlcek*, secretary of *St. Clare Band*, sent us a check for \$170 representing dues and proceeds from a big benefit party. On the occasion of the big party she distributed pamphlets telling of the character of our mission work. There were a few pamphlets left over, and these she gave to their pastor to put in the pamphlet rack in the back of the church. In this way she hoped to interest young ladies in joining our Congregation.

More than a hundred dollars were realized by *St. Margaret Mary Band* at a small party held at the home of one of the members, *Barbara Harting*. The sale of dishcloths continues to bring such good returns that the Band plans to keep on with this project. This little Band is celebrating the twentieth anniversary of its existence. Congratulations to all the members! Our correspondence is with the secretary, *Miss Marie Egermier*.



ST. OMER'S, *Cincinnati.*

This three-member team, consisting of a mother, her young son, and a voracious Piggy (Bank) continues to yield good returns in mission giving. The money is sent to us in the name of *Sister Therese Martin*, daughter of *Mrs. Omer Hurlburt* who inaugurated this simple but effective manner of helping the work of our sisters.

# Club Mention



ST. ROSE, Marshfield, Wis.

The year 1958 is a special one in the annals of *St. Rose Band*, headed by *Mrs. John Huebl*. It marks the Band's twentieth year and the silver jubilee anniversary of Sister Adelle, whom the Band sponsors. We discovered that during those two decades, the Band has given close to three thousand dollars. Moreover, these donations do not include cash offerings sent to Sister for the particular needs of her mission convent. Neither do they take into account all the religious articles made for the children in different mission centers.



CHILD JESUS, *St. Louis*.

We believe that those bi-annual excursions to Santa Fe, New Mexico, by *Mrs. James M. Butler*, president, are better than a "pep talk" to the members of her Band. Here, *Mrs. Butler* sees Sister Mary Edna (her daughter) and the children whom Sister instructs. Some of the children are pupils at the State School for The Deaf. Our sisters at this center have mastered the sign language in order to teach them religious truths.

## BANDS, CLUBS, GUILDS DONATIONS

July 7 to August 20, 1958

Child Jesus, <i>St. Louis</i> , <i>Mrs. Butler</i> .....	\$19.00
Holy Souls, <i>Chicago</i> , <i>Mrs. McGovern</i> .....	38.00
Immaculate Conception, <i>Chicago</i> , Mary Perkins .....	30.00
Immaculate Conception, <i>Detroit</i> , Lillian Dunn .....	42.50
Infant of Prague, <i>Chicago</i> , Lorraine Nyman .....	50.00
Les Petites Fleurs, <i>Chicago</i> , Elsie Jachmann .....	5.00
Our Lady of The Bl. Sacrament, Oak Park, Ill., <i>Mrs. Taylor</i> .....	15.00
<i>St. Anne</i> , <i>Milwaukee</i> , <i>Mrs. Karnitz</i> ....	25.00
<i>St. Augustine</i> , <i>Marshfield, Mass.</i> , <i>Mrs. Jas. A. O'Brien</i> .....	5.00
<i>St. Catherine</i> , <i>Los Angeles, Calif.</i> , <i>Mrs. M. McMannamy</i> .....	25.00
<i>St. Clara of St. Mary's</i> , <i>Ft. Wayne</i> , <i>Mrs. Wm. F. Ryan</i> .....	14.00
<i>St. Jude Miss. Soc.</i> , <i>Ft. Wayne</i> , <i>Mrs. Helen Horstman</i> .....	14.00
<i>St. Luke</i> , <i>Chicago</i> , <i>Mrs. E. Potter</i> .....	19.30
<i>St. Mel</i> , <i>Chicago</i> , <i>Margaret Murphy</i> ..	10.50
<i>St. Michael</i> , <i>Chicago</i> , <i>Mrs. Thompson</i> ..	5.00
<i>St. Rita</i> , <i>Hammond</i> , <i>Mrs. Johann</i> .....	7.00
<i>Via Matris</i> , <i>Chicago</i> , <i>A. Aldworth</i> ....	14.00





Men are the backbone of the Confraternity of Christian Doctrine. St. Frances of Rome parish, Azusa, California.

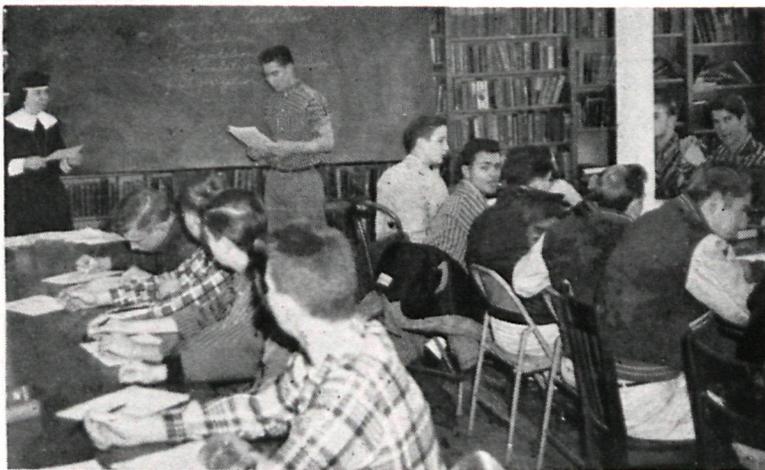
# CCD in Action

**O**UR Lady of Victory Missionary Sisters, at the request of bishops throughout the country, are training thousands of lay persons in the Confraternity of Christian Doctrine program,

and are conducting schools of religion for more than 100,000 Catholic boys and girls attending public schools.



Sister Michael instructed more than a hundred CCD students from the Fort Wayne area during the past year. Classes were held at St. Francis College. Students who wished to earn college credits for the class could do so. The classes in doctrine were taught by the Rev. Ralph Larson, Director of the Confraternity for the Diocese of Fort Wayne.



At Mullen High School in Denver these apostolic lads and others like them took the CCD course. Sister Anthony instructed them in methods. The school is conducted by the Christian Brothers.

This fall we have opened five new centers from which the work will go on.

For the first time the Victory Noll Sisters will be working in the Southeast, in the Diocese of Richmond. Our convent is at Clifton Forge, in the Blue Ridge Mountains of Virginia.

Another new diocese is Grand Rapids where a center has been es-

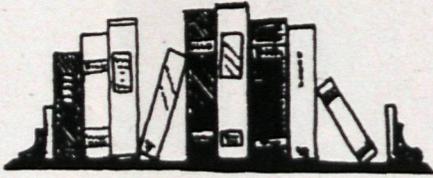
tablished in Reed City. Imlay City, also in Michigan is our third convent in the Archdiocese of Detroit.

For a number of years the sisters have conducted vacation schools in Powell, Wyoming. Now Powell will have its own convent. The fifth mission is in the Ozarks, in Neosho, Missouri, Diocese of Springfield-Cape Girardeau.



The Most Rev. M. S. Garriga, D.D., LL.D., Bishop of Corpus Christi, awarded diplomas to 104 CCD teachers. The Rev. Blaise Baltz, O.S.B., had taught the course in doctrine; Sister Rose Mary in methods.

## Books



*The Holy Eucharist, the Gift of God,*  
by William Reany, D.D., Clonmore &  
Reynolds, Ltd. \$3.75.

This book may be obtained from the Academy Library Guild, Box 549, Fresno, California. It consists of meditations designed primarily, but not exclusively, for the associates of the Priests' Eucharistic League and the members of the People's Eucharistic League. Some of the material appeared in *Adoremus*, the official bulletin of the League in Great Britain..

There are twenty-two chapters dealing with certain phases of devotion to the Holy Eucharist. The book is packed with solid doctrine and abounds in quotations from the Fathers and Doctors of the Church and from Holy Scripture, especially the psalms and the epistles of St. Paul.

*The Holy Eucharist* might be used for meditation or for spiritual reading. It should be helpful to catechists in preparing lessons on this great Sacrament. Although the author presents nothing absolutely new, it is good to have so much material between the pages of one book.

The Most Rev. William Godfrey, D.D., Archbishop of Liverpool, has written the preface to this book.

\* \* \*

*Life in Christ* by Rev. James Killgallon and Rev. Gerard Weber, 720 N. Rush St., Chicago 11, Ill. Paper, \$1.00.

So far as we can judge this seems to be the answer for the priest or

sister who instructs converts. It is not just another catechism. While it incorporates the best features of other catechisms, it has many excellent ones not found elsewhere.

*Life in Christ* is first of all Christocentric. It is divided into five parts as follows: Part I, the Gift of Life which discusses our happiness, our Heavenly Father, sanctifying grace, and creation; Part II, Christ the Life, containing seven chapters on the Second Person of the Blessed Trinity; Part III, The Church and the Body of Christ; Part IV, Growth in the Divine Life, covering prayer and the sacraments; Part V, The Commandments.

Sacred Scripture and the liturgy are incorporated in every lesson. There is a suggested practice given at the end of each lesson.

There is so much material here that is not found in other catechisms: instructions on the Bible, for instance, and on the various rites of the Church. It would be a pleasure to use it for instruction for adult converts.

\* \* \*

*Mary and Christian Life* by Rev. Frank J. Melvin, C.M. The Macmillan Company, New York. \$2.50

As its name suggests, this book on Our Blessed Mother is especially for the laity, but religious can profit very much from it also.

Father Melvin discusses first some of the virtues of Mary and then shows in a very practical way how these same virtues can be practiced in our daily life. Christ gave us His Mother not just to be looked up to, but to be imitated.

Especially good are the chapters devoted to the Gifts of the Holy Spirit, those precious Gifts of which most of us are too little aware. All the material is so treated that there is a freshness about the book even when the author writes of old familiar truths.

*Make Your Mind Work for You* by Jean Guitton, translated from the French by Salvator Attanasio. The Macmillan Company, New York. \$2.75.

This book reminds one somewhat of that of the late Abbe Dimnet, *The Art of Thinking*. Like the Abbe, Jean Guitton gives practical points on the art of using our intellectual powers as fully as possible.

He emphasizes the need of self-knowledge and of recognizing our talents and our limitations. It is important, he says, for us to know whether we are the type who work best early in the morning or late at night. At such moments we are usually in the fullest possession of our powers and are able to give all our attention to the task we have to do.

The author does not overlook the spiritual life, but gives some very helpful advice on Christian living. In a word, he accomplishes what he set out to do in writing the book: to simplify work and to reduce the amount of human effort wherever it wastes and loses itself in useless endeavor so that this exertion can be concentrated on essentials.

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*Catechetical Scenes: The Mother of God* by Rev. M. Coerezza, S.D.B. Academy Library Guild, Box 549, Fresno, California. \$2.00.

This is one of a series of books published in Hong Kong. They are hand-made in a mission school there. This volume on the life of Our Blessed Mother contains twenty colored "pop-up" scenes. Each picture rises, as it were, when a page is turned.

The pictures are good and children will be fascinated at the novelty of each stage-like presentation. The texts which accompany each scene, however,

are not given in the language of a child. Even older children will find some of the words beyond their vocabulary. Nevertheless, children of all ages will like the book. On the last page are questions on each scene.

\* \* \*

*For Men of Good Will* by Robert Guste. Confraternity of Christian Doctrine, Archdiocese of New Orleans, 7845 Walmsley Av., New Orleans 25, La. 35 cents.

This booklet by a priest of the Archdiocese of New Orleans, was written in order to answer the objections Catholics have raised in regard to integration. It is, as Father Guste says, simply "the effort of a Southern priest to give an honest and sympathetic answer to questions his fellow Catholics are asking or being asked by others."

The pamphlet is well-written and well-documented. Only a Southerner could write on such a subject in such an effective manner.

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The following books are published by the Catechetical Guild Educational Society, St. Paul 2, Minn. 35 cents each.

*Catechism in Pictures; The Life of Christ* by Rev. Robert E. Southard, art by Addison Burbank; *The Commandments of God*, script and art by Bill Hackney; *Know Your Mass* by Demetrius Manousos, O.F.M.Cap., art by Addison Burbank.

All except the catechism are reprints that have been reviewed and recommended in *THE MISSIONARY CATECHIST*. The *Catechism in Pictures* contains the complete text of the Baltimore Catechism No. 1. Each page is artistically illustrated by Addison Burbank.

## Editor's By-Line

Last spring two Camaldolese monks came to this country to look for a site for an American foundation. The superior made the observation that Americans are natural contemplatives! In Europe, he remarked, when you board a train someone is sure to begin a conversation with you as soon as you sit down. Here in the U.S. the passengers on trains, buses, and subways bury their noses in a book or paper.

During the past summer I had occasion to observe this phenomenon in New York's metropolitan area. As soon as my fellow commuters reached the station, they lined up - not to buy a ticket, for nearly everyone had a monthly or weekly ticket, but to get a newspaper from the little old lady who sold them. I asked her her name one day and she said, "Sister, just call me Ginny like everybody else."

After a little while I could almost pick out those who read the *New York Times*, the *Wall Street Journal*, the *Herald Tribune*, and down through the *Mirror* and *Daily News*. One man I noticed reading a paper back edition of Chesterton's *Everlasting Man*. Another read the *Spiritual Aenead* of the late Monsignor Knox.

The women, oddly enough, were not readers. A few read newspapers, but many of them "just sat."

At least in the coach I usually rode in, it was the conductor who was the most garrulous. He was an Irishman from Trenton, a Knight of Columbus, who kept everybody in good spirits and was especially solicitous for traveling sisters.

The subway is almost too noisy for conversation, but on the buses it was the same as on the train. More than

once I saw a man—the gray flannel suit type—or an extremely well-dressed woman open the newspaper to . . . the funnies! It was a let-down, but who knows—maybe the man was another St. Philip Neri who gloried in making himself ridiculous in public?

One morning I was edified to see an Italian woman reading her prayer book, reciting in her own language the Litany of Loretto. I got the same kind of thrill every time we passed St. Patrick's Cathedral and I saw a passenger tip his hat or make the sign of the cross on herself.

Perhaps persons spoke more readily to me than to their other fellow passengers, for a sister is not just a person. She is a kind of institution. It was the foreigners who usually spoke: Spanish-speaking persons (which wasn't too bad), Italians, Germans. To them who had just come over, a sister was a friend, a link with the homeland.

Sometimes I could help them and we could carry on at least a halting conversation. With others we spoke only the universal language of smiles and sympathetic looks. They seemed to appreciate even that, however, for when they left me they gave me an O'd World bow, a handshake, or, if they were Spanish, they kissed my hand. SEA

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## In Memoriam

William Maloney, Hampton, Va., father of  
Sister William Ann

Rev. William S. Plotzki, Monroeville, Ind.  
Sister Mary Gervase, R.S.M., Hamilton, Ohio  
Elizabeth King, ACM, Baldwinville, N. Y.

Margaret Minich, LaPorte, Ind.

Theresa Ann Blaufuss, Westphalia, Kans.

Paul W. Blaufuss, Westphalia, Kans.

Mrs. Mary Redig, Marshfield, Wis.

John A. Schaefer, Belleville, Ill.

Mrs. Louise McDermott, Valley Stream, N. Y.

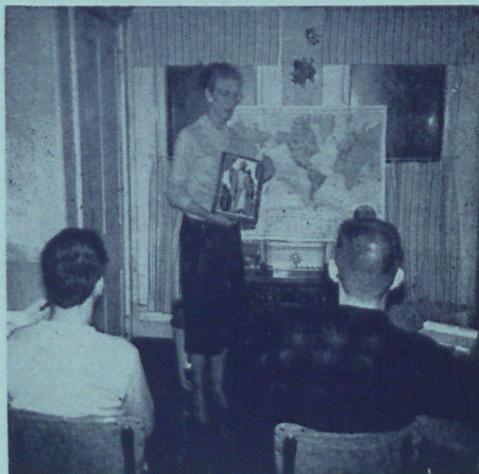
Mrs. Anna Bushman, St. Henry, Ohio

Edwin H. Potter, Chicago

Margaret Muldoon, East Chicago, Ind.

# Mom Practices On Her Boys

by MARTHA SMITH



Mrs. Smith of Union City, Pa., finds that her sons, Gary and Ralph, are harder on her than bona fide pupils.

It was my turn to give a practice class before our Confratrinity of Christian Doctrine teacher training class. I was a little excited and more than a little scared; but I was also anxious to show Sister Barbara how much I was learning.

I had observed Sister's easy manner in instructing us. We all become so absorbed in her class that time flies and the period is over all too soon. Now I was to have the experience of being on the other side of the desk.

Sister gave me a book to help me develop my lesson. It was a beautiful lesson on the Church, with so many good points to bring out and explain. I read. I studied. I memorized vital parts for two weeks and then I was ready for class. At least I thought I was ready.

For practice I decided it would be a good idea to present the lesson to my two teenaged sons. They agreed — after being bribed with fresh cherry pie.

The kitchen was to be our classroom. I hung the map on the wall and had my pictures at my finger tips. Everything was in order. All I had to do was start.

I looked at the boys and my mind went blank. Not a thing could I remember. The words I had so carefully memorized eluded me completely. Finally, after much fumbling and groping for words I managed to begin the lesson. When I was about halfway through, the lads went off into gales of laughter.

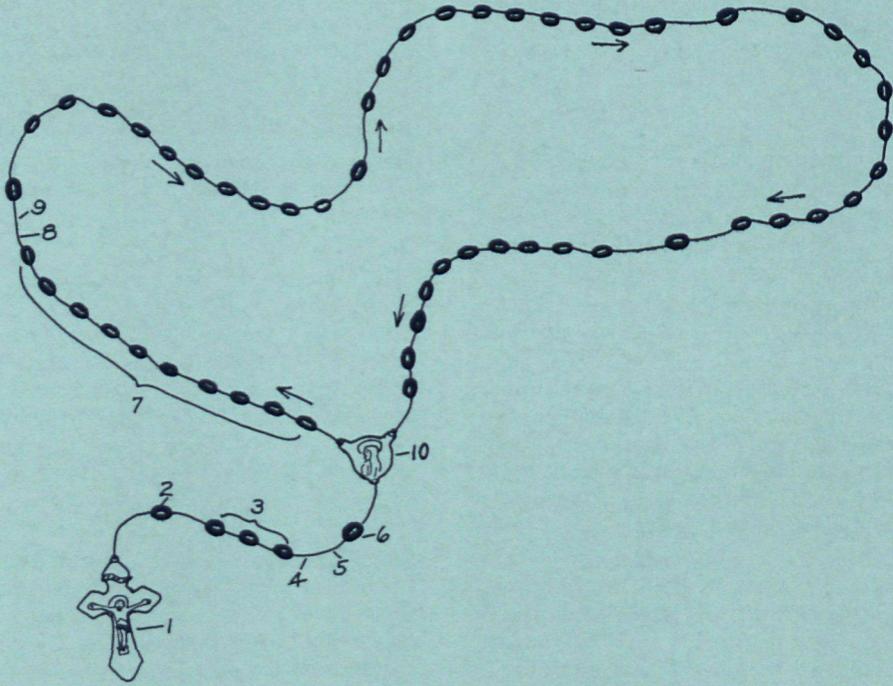
I had been telling them of the wonderful power Our Lord had given to the Apostles and their successors. In reverent tones I said that they could change bread and *water* into the Body and Blood of Christ. I quaked at the thought of what I might do or say on the following night.

With palms moist with perspiration and my knees doing a rhythm, I presented my lesson to my fellow classmates. They were much more kind to me than my first pupils had been. They even forgave me for asking questions on doctrine that I had completely forgotten to explain to them.

Perhaps I will do better next time.

# Our Lady's Rosary

How to say it



1. On the Crucifix: Apostles' Creed
2. On each large bead: Our Father
3. On the three small beads: Hail Mary
4. Glory be to the Father
5. Announce First Mystery.
6. Our Father
7. On each small bead: Hail Mary  
Meditate on the Mystery announced.
8. Glory be to the Father
9. Announce Second Mystery and repeat as in 6, 7, 8. Continue until Five Mysteries are said.
10. Hail, Holy Queen